CONFIDENTIAL.

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 6th February 1909.

No. 6 of 1909.

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URIYA PAPERS.

Nil.

II.—Home Administration.

(a)—Police.

Dacoity in the neighbourhood of Calcutta.

THE *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] notices that dacoity has been very frequent of late in the neighbourhood of Calcutta. The paper gives the following cases:— SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Jan. 28th, 1909.

(1) In the house of one Ananda Charan Biswas of Habra, in the subdivision of Barasat, on the 18th January last.

(2) In the house of a rich *goala* in the village of Denrela, at a distance of four miles from Naihati, on the 20th January last.

(3) In the house of one Kartik Chandra Halder, a zamindar of Mathurapur, in the Diamond Harbour subdivision, on the 22nd January last.

(4) In the house of a rice and jute merchant of the village of Sara, in the 24-Parganas, on Sunday last.

House-searches and Sir E. Baker.

2. The *Sanjivani* [Calcutta] of the 28th January writes:— SANJIVANI, Jan. 28th, 1909.

For sometime past, domiciliary visits and arrests have been in abeyance. We thank Sir Edward Baker for having put a stop to this source of harassment to the population. But why are the Eastern Bengal authorities bent on turning the whole of that Province topsyturvy over the Naria Dacoity?

House-searches by the police.

3. The *Daily Hitavadi* [Calcutta] of the 1st February, referring to the house-searches by the police, writes:— DAILY HITVADI, Feb. 1st, 1909.

The police discover nothing incriminating by their searches anywhere, and one fails to understand why they should harass gentlemen in this way. Surely, the police take out warrants for house-searches on getting information from some person, but it is not known whether the informers are ever punished when nothing is obtained by such searches. The police ought not to search any house without a careful examination of the reliability of the information it receives.

Gurkhas at Barisal.

4. A recent paragraph in the *Bengalee* reporting how some of the Gurkha Military Police at Barisal lately molested certain respectable citizens of the town, leads the *Sanjivani* [Calcutta] of the 28th January to ask why these Gurkhas have been stationed at Barisal. Has their assistance been so far necessary even in a single case in order to put down disturbances arising from the boycott or picketing. Let Government promptly remove these men from the town, or take steps to keep them in strict discipline. SANJIVANI, Jan. 28th, 1909.

Oppression by the Gurkha soldiers at Barisal.

5. The *Pratikar* [Berhampore] of the 29th January calls attention to the riotous conduct of the Gurkha soldiers, under the influence of liquor, at Barisal. The paper mentions two cases in one of which some Gurkhas were bent upon oppressing several Brahmo ladies and girls who were returning home after prayer on the 21st January last, while in the other they assaulted one of the two gentlemen who were escorting a lady to the steamer ghat. The writer hopes that the benign Government will try its best to put a check upon this riotous conduct. PRATIKAR, Jan. 29th, 1909.

Oppression by the Gurkha soldiers at Barisal.

6. The *Howrah Hitaishi* [Howrah] of the 30th January, after mentioning the above cases, expresses the hope that the Government of Eastern Bengal will thoroughly investigate the matter and punish the culprits. HOWRAH HITAISHI, Jan. 30th, 1909.

Moharrum licenses at Titagarh.

7. The *Mihir-o-Sudhakar* [Calcutta] of the 29th January writes:— MIHIR-O SUDHAKAR, Jan. 29th, 1909.

We learn from a trustworthy source that passes are not being granted to the Titagarh and Barrackpore Mussalmans this time for taking out *akharas*, etc., in connexion with the Moharrum. If this is true, it is really most regrettable. It will undoubtedly add to the prevailing discontent.

SOLTAN, Jan. 29th, 1909.

8. The *Soltan* [Calcutta] of the 29th January writes :—

Stopping of the Moharrum celebration at Titagarh.

We are surprised and sorry to hear that the famous Subdivisional Officer of Barrackpore, Mr. French, did not permit the Musalmans of Titagarh to perform the Moharrum celebration this time. We do not understand why this perversity came upon him. Strongly objecting to this unjust order of his, we are praying for its redress to Mr. Bompas, the District Magistrate of Alipur, and to Mr. Collin, the Commissioner of the Presidency Division. Is not Mr. French content with having acted so much against the Musalmans of Titagarh ?

MIHIR-O-SUDHAKAR, Jan. 29th, 1909.

9. The *Mihir-o-Sudhakar* [Calcutta] of the 29th January writes the following account of an editorial tour of the scene of the recent Titagarh riots on the Friday preceding :—

The Titagarh riots: an editor's tour of the scene.

Arriving at Titagarh Railway Station, we proceeded for some distance along the road which starts for the west from the Railway station and then came on to Grand Trunk Road. And we had gone only a short way along this latter road to the south, when we came across the *Id-gah* on its western side, and fronting this *Id-gah*, the *Masjid* of the Bengali Musalmans on the other side of the road. We were cut to the quick to notice that the walls of the *Id-gah* and the minarets of the *Masjid*, etc., had been pulled down by the Hindus. There is a jack-fruit tree on the north of this *Masjid*, and the infidels used this tree to climb on to the roof of the *Masjid* and then by means of shovels to smash up the minarets and level them to the earth. They also destroyed the south verandah of the *Masjid* and its front wall, and then entering the building broke up the chandeliers, lamps, clocks, etc., and tore up *Korans* outright. The work of repairing these damages is proceeding apace through funds supplied by the Nawab Bahadur of Dacca. While we set about inquiring into the real causes of these terrible heartrending incidents, from the Musalmans living in the neighbourhood of the *Masjid* and the *Id-gah*, the photographer who accompanied us took a photograph of the *Id-gah* and the damaged *Masjid*. When the photographing had been done, before we had proceeded far along the same read, we saw on its western side the police outpost, and adjoining it, the Municipal office, in close proximity to the *Id-gah*. Leaving the Grand Trunk Road at this point, we proceeded along the front of the Municipal office to have a look at the *pucca Masjid* of the Old Bazar, and the tile-roofed *Masjid* of Moshaheb Ali. The *pucca Masjid* came first in view, and we noticed that the work of repairing it had already been completed at the expense of the Nawab of Dacca. It was not deemed necessary therefore to have a photo taken of it, and proceeding a little farther to the west we came across the tile-roofed *Masjid*. We saw that it was under repairs, at the expense of the Nawab of Dacca. Three or four pieces of tile on the north-east corner of its roof we found damaged. The courtyard in front of the *Masjid* was fenced in with trees. We heard that on the day after the riots, *i.e.*, on Monday night, a dead pig, wrapped up in gunny cloth, was thrown by somebody into this courtyard. After having photographed this *Masjid*, we proceeded to Isa Khan's *Masjid*, which also, we found, was being repaired at the cost of the Nawab of Dacca. Hearing that three *Musafirs* had been killed in this *Masjid*, we thought it necessary to photograph this building also, and we did photograph it. The *Musullis* of this *Masjid* said that on the *Id* Day, the day of riot, there were three *Musafirs* in this *Masjid*—one was inside, one was outside, and the third stood at the door to the *Masjid*. When the Hindus fell upon the *Masjid*, the narrators scaled the walls and escaped, whereas the *Musafirs* were left where they were. The dead body of one of them had been fished out of the well in the courtyard of the mosque, and the well thereafter purified. The blood-stained corpse of the second one was found inside the *Masjid*; while the third man is so far untraceable. Probably his corpse was dragged off and thrown away into some unknown place. The chandeliers, lamps, clocks, etc., inside the *Masjid* have all been destroyed.

Thereafter we entered the Musalman *bustee*. While walking along the heart of it, we found many houses absolutely deserted, and from those which were inhabited, wails reached our ears, proceeding from women who had lost their all, reminding us of a similar incident in the life of the late Sir Syed

Ahmed. When, in 1857, that great well-wisher of his community entered Delhi, his native city, immediately after the Sepoy Mutiny, his heart melted at the sound of similar wails coming from every quarter of the city, and with a deep sigh he remarked on that occasion that if the Musalmans had taken to education, they would not come to such a lamentable pass as that. And from that day he dedicated his life to spreading education among his co-religionists, for he had come to believe that there was no way to save them save through a wide spread of education amongst them. And the prophecy of that great dead man found an echo in our hearts at that moment. It seemed to us after the Sepoy Mutiny no other incident had brought Musalmans to such a lamentable pass anywhere. We proceeded then towards the bazar, shedding tears *en route*. Some of the leading Musalman shop-keepers of the bazar came and joined us, and narrated to us fully how they had been robbed of their all by the Hindus. Some of them have instituted suits against Hindus before the Magistrate. Some other Musalmans, however, who are poor and inoffensive, though they have been robbed of their all, are forced to remain quiet for fear of the expense of going to law, praying constantly for justice from the Highest Judge of all. A Musalman from Kushtea, in Nadia, carries on business as supplier of sal wood, mats, etc., in front of the *Masjid* of the Bengali Musalmans. His story is, that as he was cooking his rice, Hindus came up in batches, and seizing logs of wood from his shop, fell to demolishing the mosque. Some of them fell on him too, whereupon he fled, abandoning his cooking-pot. He was given chase to for some distance, but his assailants soon returned and began to pillage the Musalman's shop in front of his own. When the row had ended, he returned to his *arat* to find that many of his wooden posts and mats had been stolen. When asked by us why he had not instituted a law-suit for these losses, he replied that, as a stranger in that part of the country, he did not care to risk money on a law-suit, and preferred to put up silently with the outrage, trusting to God to do justice in the end.

* Place of business.

We shall now give below a full account of the riots which we gleaned from personal interviews with a number of leading citizens of Titagarh;—

There are quite a number of Paper and Jute Mills at Titagarh, which employ a large number of Musalman and up-country Hindu coolies. When we speak of the inhabitants of Titagarh, we mean these. But if we speak of the real inhabitants of Titagarh, we mean the *Kazi Sahebs*, who had been living here for quite a long period, but most of whom since last year have been living at Barrackpore, because their original home at Titagarh had to be broken up for the extension of a new mill building. Some of them are still living at Titagarh, having built new homes for themselves across the railway line. So far the *Id*-sacrifices had been performed on land belonging to these *Kazi Sahebs*. Last year trouble arose over a place for the sacrifices, because the *Kazi Sahebs'* home had been taken up by the Mills, whereupon Kazi Rasid-uz-Zaman permitted the sacrifices to be carried out only for the year on a piece of unused land belonging to him. The authorities also assented to this arrangement. Ashu Babu, the Superintendent of a local zamindar named Annapurna Devi, put in an objection, claiming that the land in question was included in her Taluk No 1091. Ashu Babu however could not prove the claim, and ultimately the sacrifice was carried out last year on the unused land in question. After the *korbani* had been performed, this piece of land came to be leased out to some cultivators, and so the question came to be discussed where the sacrifice was to be performed this year. As no suitable place inside Titagarh town was found available, a local zamindar, Saiyed Abdul Kuddus, suggested that a piece of *lakhraj* land which he possessed on the other side of the railway line might be used for the purpose, and Mr. French, the Joint-Magistrate of Barrackpore assented to this. But the *mistries* urged very strongly that the sacrifice should be performed on their *Id-gah* on the Grand Trunk Road, near the police outpost, pointing out that the place selected was outside the town and far distant from it. But the Magistrate, disregarding their appeal, issued orders formally that the *korbani* was to be performed on the Saiyed Saheb's land. Thereupon, the *mistries* again sent in an application in the name of the Musalmans of the Old Bazar, pointing out that the Saiyed's land was far off, and

praying that for public convenience permission be granted for the carrying out of the sacrifice in the *Id-gah*. But the Magistrate vouchsafed no sort of reply to this application. Thereupon an impression came to prevail among the petitioners that as the Magistrate had not returned any reply, it might be that their appeal had borne fruit. The *Id* was to come off according to expectation on Monday. On Saturday afternoon, police-jamadar Ali Husain proclaimed it by beat of drums through the town that on the *Id*-day, at 4 o'clock in the morning, the kine to be sacrificed were to be taken to the appointed place and killed. Being informed of this order, the *Id-gah* people are said to have remarked: "We are not certainly thieves that we should carry out the sacrifices at night." Furthermore as the sacrifices are directed to be performed after the *Id-namaz*, the Magistrate's unjust orders hurt the susceptibilites of the Musalmans. Anyhow, the *Id* instead of coming off on Monday, came off on Sunday. Coming to know of this, Mr. French accompanied by the Assistant Superintendent of Police came up and took up his station at the Titagarh outpost on Sunday morning. After reading the *Id*-prayers at the *Id-gah*, the Musalmans came up to Mr. French at the outpost in order to take his orders about the sacrifice. Mr. French thereupon sent for Maulvi Saiyed Mofkhar Rahman, Vice-Chairman of the Titagarh Municipality and ex-Sheristadar of the Magistrate's Court at Alipur, a warm well-wisher of his co-religionists. On his arrival, he explained clearly to his assembled co-religionists what Mr. French said to him about the performance of the sacrifice. Thereupon the Musalmans said to the Magistrate: "We did not know that the *Id* was to come off to-day; we have read the *Id*-prayers to-day on coming to know that the *Id* was being observed to-day at Calcutta. And it is directed that the sacrifices are to be performed after the *Id*-prayers are over. So we did not, according to your orders, take our kine up to the appointed place in the morning. Let permission be granted to us now to carry out the sacrifice at the *Id-gah*." To this the Magistrate replied: "Let all the kine to be sacrificed be assembled at the *Id-gah*." A little while later, all came back and reported that the kine had been assembled. The Magistrate thereupon said: "Very well, go now and perform the sacrifice." Immediately after saying this, the Magistrate asked: "You know the appointed place for the sacrifice, I presume." Everyone among the crowed cried out "Yes." The Magistrate thereupon directed two constables to accompany each cow. The assembled Musalmans on this objected pointing out that some of them had brought up kine from Khardah for sacrifice, and that they would find it inconvenient to have to go again to some distance to do the sacrifice, and requested therefore that permission be given for the *korbani* to be performed at the *Id-gah*. To this, the Magistrate responded that he could not permit sacrifices to be carried out in such an open plot of land on the high roads. The Vice-Chairman explained clearly to his co-religionists the Magistrate's remarks. After that when the constables went up to the *Id-gah* to accompany the kine, they found that 5 of the animals had already been sacrificed. That is to say, the instant the Magistrate had just said: "You may go now to carry out the sacrifices," some men had gone off to the *Id-gah* and begun the sacrifices. Some say that zamindar (jemadar?) Ali Husain had given them permission to carry out the sacrifices at the *Id-gah*. The constables on arriving at the *Id-gah* and finding that the kine had been already sacrificed, rushed back in haste to report to the Magistrate, whereupon that officer issued orders to the police to follow him armed and himself rode up to the *Id-gah* in the company of the Assistant Superintendent of Police. On his arrival, jamadar Ali Husain arrested one of the men, and this put the crowd to flight. Within a short while everyone came to hear that an innocent Musalman had been arrested. This report led to more than a hundred Musalmans carrying *lathis* coming up and filling the *Id-gah*. They represented to the Magistrate respectfully that their arrested co-religionist was innocent, and begged that he should be released. The presence of an immense crowd at this stage began to make the Magistrate's horse restless. A Musalman thereupon catching hold of the bridle of the animal, said again: "*Huzur*, the man who has been arrested is innocent; he did not come up to perform sacrifices. You may punish those who have actually killed the animals." The Magistrate instead of listening to all this, brought out his revolver, whereupon the man who had caught hold of his horse's bridle, as well as the crowd

generally, fell back, and without losing further time he rode in haste to Barrackpore. The Musalmans now imagined that he had gone up to send up troops from Barrackpore. In terror of this prospect, the men began to flee through the Old Bazar in the direction of Kharda. Before the troops had come up, five more cows were killed at the *Id-gah*. The report that the troops were coming set the Musalmans of the bazar and the *bustee* fleeing, abandoning their shops and homes, some of them remained in hiding, bolting their doors and windows. At this stage, low class Hindus came up in batches, and with the assistance of the police fell to breaking up mosques and committing pillage. The joy of these low-class Hindus knew no bounds when they saw the Sikh troops come up near the *Id gah*; they then fell with redoubled zeal to committing their work of destroying mosques and moslems. A batch of the Sikh soldiery gave chase to this Musalman crowd, and made them fly as far as Kharda. A crowd of Musulmans having turned up at this place and confronted them, they opened fire, and none can say correctly how may were killed on this occasion. Immediately after having sent up the Military, Mr. French returned and took up his position at the Titagarh outpost. The joy of the Hindus was boundless at the arrival of the Sikhs, the eternal foe of the Musalmans. These Hindus, with the assistance of the Sikh soldiers and the Hindu police, began entering the houses and shops of inoffensive Musalmans and looting them. They also commenced wounding Musalmans and then carrying them up to the outpost. On this occasion it was the Hindus who did the work of the police. While the Musalmans with blood-stained bodies were being taken into the outposts by the Hindus and the Daroga and others were applying water to their heads and binding them up, the Magistrate was saying to the Hindus: "Why are you arresting the Musalmans, the police will do that work". But those whom the Hindus were bringing up after having wounded the Magistrate was keeping under arrest, and so every time the Magistrate was saying the same thing, but he was doing nothing practically. In this way, up to the evening of that day, about 400 Musalmans got wounded and arrested by Hindus. The prisoners were kept in *duress* in an empty house belonging to Mahendra Babu. At night the Sikh soldiery were placed on duty to keep the peace. About 30 or 40 Musalmans sought refuge in the house of a Burra Babu of the Mills, and the Burra Babu showed his large-heartedness by giving them shelter. But on Monday, the day following, the police, with Hindus, came up to that house and forcibly arrested them. We hear the Babu himself got hurt to some extent in the process. There is no telling how many Musalmans would have been absolutely ruined, if the sympathetic Managers of the Jute and Paper Mills had not afforded shelter to a large number of Musalmans, men and women. Anyhow, on Monday, on the arrival of Mr. Bompas, that sharp-sighted, worthy and sympathetic officer, on the scene, all arrests ceased. On receiving report of this terrible and lamentable pass of their co-religionists at Titagarh and of their having been killed and their mosques desecrated by the Hindus, more than 10,000 Musalmans of Gauripur, Shambazar and elsewhere began to move on towards Titagarh. On receiving this news, that just and dutiful officer, Mr. Bompas, without carrying any weapon in his hands, and accompanied only by a European constable, went forward to face them, picking up Mr. Nur-ul-Huda, Marriage-Registrar at Titagarh, *en route*. The awe-inspiring sight of that innumerable horde of men slowly moving forward over that wide expanse of the maidan with a wave-like motion did not make the Magistrate flinch, and for this he deserves innumerable thanks. It is great men like him who are really fit to be rulers. When that immense crowd confronted the Magistrate, the latter asked what they had come up for. Thereupon, they said that the Hindus had broken up their mosques, killed a pig in a *Masjid*, murderered Musalmans and robbed them of their all, and that hearing this report they had come up to take revenge; that they had no enmity with Government, which they looked on as their *ma bap*. The Magistrate on this asked them to desist, promising to repair the damaged mosque at his own expense, and to bring to justice those Hindus who had done wrong to the Musalmans. The Magistrate's remarks were clearly explained by the Kazi *Saheb* to his assembled co-religionists. Subsequently some of the crowd asked to have a look at the mosque, and begged that those

Musalmans who had been wrongfully arrested by yesday and the police should be released. The Magistrate agreed to this, and gave orders for two or three of them to be permitted to see the mosque. Thereafter that immense crowd slowly dispersed and returned home. On the other hand that very night some infidel threw a dead young pig into the tile-roofed *Masjid*. The trouble ended at this stage. A loss of about 2 lakhs of rupees has been incurred by the Titagarh Musalmans on account of these terrible riots.

NAYAK, Jan. 30th, 1909.

The Hindu-Musalman conference at Calcutta.

10. Referring to the Hindu-Musalman conference recently held at Calcutta under the presidency of Mr. Collin, Commissioner of the Presidency Division, the *Nayak* [Calcutta] of the 30th January says:—

Whatever views the leaders of the Hindus and Musalmans may express regarding the best way in which the Hindu-Musalman riots may be averted in future, no solution of the question can be arrived at before the root-cause of these quarrels has been found out. Why are riots between Hindus and Musalmans so frequent in British India? And why are they absent in Hyderabad which is a Musalman State, as also in Kashmir which is a Hindu State? If this question be not first decided, the labours of all conferences must be thrown away.

HITAVADI, Jan. 29th, 1909.

The allegations against the police in the Midnapore bomb case.

11. Referring to the serious allegations against Moulvi Mazar-ul-Huq, Deputy Superintendent of Police, and other Police officers of Midnapore, by the prosecution witnesses in the bomb case, the *Hitavadi* [Calcutta] of the 29th January says that an independent inquiry ought to be held into these allegations for the satisfaction of the public.

MIHIR-O-SUDHAKAR, Jan. 29th, 1909.

A new thana in Mymensingh.

12. In connexion with the establishment of a new thana at the village of Bhaluka under the jurisdiction of the thana of Gafargaon, in the Mymensingh district, a correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 29th January writes:—

It had been settled from the outset that the new thana was to be located to the south of the Bhaluka Bazar, a suitable place in every way. Thanks to the treachery of the Hindu police, however, a serious wrong is going to be done to Musalmans. There is a tomb of a distinguished *aulia* known as the Alia Shahib's *dargâ* to the west of the Bhaluka Bazar. At this place an *Id-gah* has been established, consisting of a *pucca Masjid* and a dozen or so villages, and the place to sacrifice kine on has also been fixed here. Babu Barada Kanta Bhattacharjee, the senior Sub-Inspector of the Gafargaon thana, has now however put up two tin-covered sheds in the midst of this to be used for the purposes of the new thana. After prayers on the last *Id-us-zuha* day, four or five hundred Musalmans in union represented to him that the location of the thana at the spot would mean the breaking up of the *Id gah*. This appeal however proved vain, and the only hope of Musalmans now lies in the Lieutenant-Governor of Eastern Bengal and Assam.

DAILY HITAVADI, Jan. 30th, 1909.

Circular prohibiting the Hindus from cutting jokes against the Muhammadans at Serampore.

13. The *Daily Hitavadi* [Calcutta] of the 30th January, referring to the circular issued by Mr. D. C. Patterson, the Joint Magistrate of Serampore, to the effect that any Hindu who would cut jokes at the expense of the Muhammadans would be liable to prosecution and punishment, says:—

Surely, Mr. Patterson's intention is good. He has issued the circular to prevent any riot taking place between the Hindus and the Muhammadans. But it may be asked whether such punishment meted out to one party only would produce the desired effect.

HINDI BANGAVASI, Feb. 1st, 1909.

Prosecution for making a fine gun.

14. Seeing that a *mistri*, named Beharilal of the Belvedere Jute Mill is being dragged to the Courts for making a gun which is such a fine piece of workmanship as to be considered worthy of being placed in the Calcutta Museum, the *Hindi Bangavasi* [Calcutta] of the 1st February observes that if poor Beharilal had been given engagement in some Government factory instead of being prosecuted a due recognition would have been given to the art and industry of this country.

(3)—*Working of the Courts.*

15. The *Mihir-o-Sudhakar* [Calcutta], of the 29th January, protests against Mr. French trying personally the cases of certain Hindus accused in the recent Titagarh riots. Mr. French's own acts were the root-causes of these riots. Musalmans therefore will have their suspicions aroused, if Mr. French acts as Magistrate in this case.

Mr. French and the Titagarh riot cases.

Mihir-o-Sudhakar, Jan. 29th, 1909.

16. The *Soltan* [Calcutta] of the 29th January, after referring to the trial of the Musalman rioters at Titagarh numbering about twenty-nine by Moulvi Bazlal Karim, the special Deputy Magistrate, and to that of Hindus by Mr. French, the Sub-divisional Officer of Barrackpore, takes great objection to the latter course; as in the opinion of the paper, Mr. French is a principal witness in the case, and may even be considered as one of the accused. The principal causes of the riot were the loss of temper displayed by him, and the sudden despatch of troops. The High Court ought, in the opinion of the paper, to be moved that Mr. French may not try the case himself, and a complaint should also be made to the Commissioner of the Presidency Division against it.

Trial of the rioters at Titagarh.

Soltan, Jan. 29th, 1909.

17. Referring to the alleged uncivil conduct of Moulvi Mozzal Huq, Deputy Superintendent of Police, Midnapore, towards Mr. K. B. Butt, Bar-at-Law, in Court, the *Hitavadi* [Calcutta] of the 29th January regrets that the District Judge did not take him to task for it, and hopes that the authorities will bring the impudent Moulvi to his senses.

Moulvi Mozzal Huq's conduct in Court criticised.

Hitavadi, Jan. 29th, 1909.

18. The *Daily Hitavadi* [Calcutta] of the 1st February says that Surendra, Santosh, and Jogejivan have met with their fates, but the people are terror-stricken at the heaviness of the sentences passed on them. It is quite natural, after what has transpired in the bomb case about the doings of the police, that fear should reign supreme in the hearts of the people. Messrs. Mozzal Huq and company were somewhat perplexed before, but now their desires are fulfilled. The Midnapore people should be careful.

The Midnapore bomb case.

Daily Hitavadi, Feb. 1st, 1909.

19. The *Ratnakar* [Asansol] of the 30th January contrasts the punishment with a fine of Rs. 50 each meted out by the High Court to two European soldiers of Darjeeling for shooting down a native while practising at the target, the act having been considered a criminally negligent one, with the heavy sentence of four years' rigorous imprisonment passed on Durga Charan Sanyal for an alleged attempt at murder.

The Darjeeling shooting case.

Ratnakar, Jan. 30th, 1909.

(4)—*Education.*

20. In reviewing the recent Government Resolution on the progress of education in Eastern Bengal and Assam in 1907-08, the *Sanjivani* [Calcutta] of the 28th January writes:—

Education in Eastern Bengal and Assam.

Sanjivani, Jan. 28th, 1909.

We believe that it will not be impossible with local assistance and the assistance of the District Board to let every village have a *pathsala* of its own. And while these *pathsalas* should of course be properly housed and equipped, Government should see that the *gurus* teaching in them get more than a living wage. The housing may be managed cheaply by persuading village Magistrates to lend the use of part of their houses free or for a nominal rent. But the *gurus* can be properly remunerated only with Government assistance, the scholars' fees alone not coming up to much.

So much for primary education. As for high education, we cannot support the Government policy of "centralisation." It is not good to abolish a number of badly-equipped High schools, simply because they cannot be brought to a high standard. It would have been better if these bad schools, instead of being abolished outright, had been slowly but surely raised up to a higher standard. If Government will not do this it behoves the people of the country to come forward and save these schools from destruction.

As regards industrial education, though the activity of the Government of Eastern Bengal and Assam in this matter is somewhat belated, it is none the less welcome, and we thank that Government for the steps it contemplates taking now in this connexion.

The reference in the resolution to the Barisal Braja Mohan Institution leads us to suppose that the official thunderbolt will soon be hurled at it—a contingency which we hope Government will not bring to pass.

Lastly, as regards sports, our view is that English sports as well as *lathi*-play should be encouraged. The art of self-defence should be learned in combination with gymnastics.

SOLTAN, Jan. 29th, 1909.

21. The *Soltan* [Calcutta] of the 29th January, referring to the reform of the Madrasas of Eastern Bengal, writes :—

Reform of the Madrasas of Eastern Bengal.

A conference was held in Calcutta last year, to effect some modifications in the scheme of instruction in vogue in the Madrasas ; but as a result of its deliberations, some old works of logic were added to the list of books, the number of classes in the Madrasas was increased, and arrangements were made for conferring titles without anything being done to enable the students to earn their bread. The recipients of Madrassa education will thus be under the necessity of earning their bread by means of begging. No arrangement has been made for the teaching of Bengali in the lower classes, and nothing has been done for the instruction of the students in Geography, History, Modern Philosophy, Physical Science, Geology, Chemistry, and in the nature of things. The students are not instructed in original composition and in the method of delivering speeches. The students in the Arabic and Persian Departments are kept ignorant of Modern Arabic and Persian. The members in favour of compulsory English education were unable to do anything, owing to the opposition of the descendants of some of the titular Nawabs.

Now a conference has been summoned at Dacca to consider some reforms in connection with the Madrasas of Eastern Bengal ; but if the reforms be on the lines adopted in Western Bengal, then all hopes of improvement of the Musalman community would come to an end, as those who would be the future leaders would be instructed on unsound methods, and would be unable to know the interests of the country and their particular community. The instruction imparted in the Madrasas is suitable neither to the time nor the place. The students know nothing about the world. They are ignorant even about their own Paigambars, Achhabs and Imams, and know little about the Musalman kings. Their knowledge of Geography does not extend beyond their own districts. If they be talked to about the wonders of modern science or Philosophy, they would hear nothing about them, and would read from their "Lahaola." Thus educated, the Moulvis become quite unfit to do any good to the country, to their society or to their religion.

We request the members of the Eastern Bengal conference to devise methods of instruction that would be suitable to the time and place, and not to injure the interests of the rising generation. The mother-tongue should be made compulsory in the lower classes and English in the higher ones. Instruction should also be imparted in History, Geography, Physics, Chemistry, Geology, Muhammadan Medical Science, the art of oratory and other useful subjects. The number of obsolete old works in the list of books should be diminished, and the attention of the students should be drawn to Modern Arabic and Persian. The students should also be made to form the habit of reading newspapers. By such means the Maulvis would be able to be the true leaders of their community, and their education may then be said to be almost complete.

BHARAT MITRA, Jan. 30th, 1909.

22. The *Bharat Mitra* [Calcutta] of the 30th January does not understand why the Director of Public Instruction of Eastern Bengal should have forbidden the play of "Padmini" to be staged by the students of the Dacca College, on the ground of its containing matter against Government and offensive to Muhammadans ; the decision is curious, for viewed in this light the History of India, including Mr. Todd's work, is full of such matter. There must be therefore, says the journal, some graver reason for prohibiting the acting of a play so typical of female fidelity and devotedness.

The acting of "Padmini" in the Dacca College.

23. The *Sadhana* [Midnapore] of the 30th January deplores the alleged hasty abolition of the law classes in the Midnapore College from June next, and says that it will be a cause of serious inconvenience to the public. Most people will find it difficult to send their boys to Calcutta to study law. The fate of the Pleadership students also hangs in the balance. The writer concludes by appealing to the University authorities to reconsider their decision. At least the law classes should be allowed to continue till June 1910, to enable the students reading in the preliminary class to complete their study at the Midnapore College.

The abolition of law classes in the Midnapore College.

SADHANA, Jan. 30th, 1909.

(e)—*Local Self-Government and Municipal Administration.*

24. A correspondent of the *Education Gazette* [Chinsura] of the 29th January writes:—

It is a well-known fact that lakhs of rupees are annually collected into Government treasuries all over Bengal from what are known as "landlords' fees." The money, which properly belongs to the zemindars, is never taken delivery of by them, and consequently lapses to Government. A suggestion was made in the Bengal Legislative Council some years ago that the money collected from this source, which amounts to no less a sum than ten lakhs of rupees annually, should be utilised in providing pure drinking-water, or in some other work of public utility. Is it possible that not even a hundredth part of that large sum is collected in the Government Treasury at Hooghly? If even a part of the ten to twenty thousand rupees collected from landlords' fees in Hooghly be utilised in lightening the water-tax paid by the poor inhabitants, they will certainly be greatly benefited.

A suggestion for the supply of pure drinking-water within the Hooghly-Chinsura Municipality.

EDUCATION GAZETTE, Jan. 29th, 1909.

It no doubt rests entirely with the Government to veto the proposal of the water-works for the Hooghly Municipality, or to sanction it. In every good work, whether undertaken by the Government itself or by public subscription, Government must take the initiative, or the work can never be successfully carried out. The advocates of the proposed water-works may say that the poorer inhabitants will not have to purchase Ganges water as heretofore after the installation of the water-works, and that the money at present spent on purchasing water will be sufficient to procure them pure drinking-water. This statement requires confirmation. Even after the proposed water-works are completed, there will be no house connection, and water will be supplied by street hydrants, so that none but the poorest classes will be able to avail themselves of them. The ordinary house-holder must appoint a servant to draw water from the hydrants. Moreover, every house-holder will be obliged to purchase water for household purposes as before, excepting only water for drinking purposes. Every person possessing experience will at once perceive the truth of these observations. Government is asked to give the question its best consideration before sanctioning the water-works scheme.

25. The *Bangavasi* [Calcutta] of the 30th January, referring to the decision arrived at by the Corporation of Calcutta to enter into a contract with Messrs. Clayton and Company of England, ignoring the claims of Messrs. Burn and Company of Calcutta, for constructing an overhead reservoir at Talla for the supply of filtered water in Calcutta, deplores the fact that most of the Indian Commissioners including even those who hold independent views and call themselves *swadeshists*, supported the Chairman, who took the side of the English firm. No one had ever dreamt that the Indian Commissioners would act in this way. The paper then adds:—

Both of the firms belong to Englishmen; but every intelligent man would be able to understand that the act of ignoring a firm in Calcutta, where many Indians are supported, and entering into a contract with one in England, is improper. It is naturally thought that many have given their votes in favour of the proposal under the influence of the official Chairman.

Overhead reservoir at Talla and contract with Messrs. Clayton and Company.

BANGAVASI, Jan. 30th, 1909.

(*h*)—*General.*

SONAR BHARAT, Jan. 23rd, 1909.

The Reforms.

26. The *Sonar Bharat* [Howrah] of the 23rd January cannot find anything in the Reform Scheme to justify the chorus of rejoicing with which it has been greeted from all sides; and refers to the views of the English journal the *Star* on this subject.

HITVARTA, Jan. 28th, 1909.

Control over the finance denied to the Indians.

27. The *Hitvarta* [Calcutta] of the 28th January observes that so long as the Indians are not given control over the finance of the country, no Reform Scheme can do the people any good. This control is not only denied to the Indians by its absence in Lord Morley's Scheme, but on the contrary the control of the Government of India has been still more increased.

SANJIVANI, Jan. 28th, 1909.

The Reforms and the special representation of the Musalmans.

28. Writing of the recent Moslem deputation to Viscount Morley on the subject of the Reforms, the *Sanjivani* [Calcutta] of the 28th January says:—

We protest strongly against this sectional agitation: we believe it will injure both Hindus and Musalmans; and we also believe that Mr. Amir Ali and his followers have taken up their dangerous line of action at the instigation of a secret clique of opponents of all reforms.

Mr. Amir Ali's deputation, if its claims are rightly interpreted by Reuter, does not seem to us to pay due regard to the interests of other communities than its own. We are afraid the way in which it is pressing its own claims will make the flame of class-hatred in India burn with redoubled vigour. Hindus will demand to know what are the considerations of Imperial policy which necessitate a wider Moslem representation. We ourselves do not understand what this policy may be. Reading it, however, along with Mr. Amir Ali's recent statement about Moslem loyalty being an asset of the Empire, we take it naturally to mean that Moslems want to take advantage of the present official suspicion of Hindu loyalty. If Government believes with the League that a wider infusion of Musalman members into the composition of the Legislative Councils will strengthen the basis of British rule in India, and acts on it, loyal Hindus, and their name is legion, will be deeply hurt at the slur thus cast on them. Then again does not the grant of special representation to Muslems necessitate similar special treatment for Jains, Christians and Sikhs, if not for the lowest of Hindu castes as well? Educated Hindus and the Indian Congress have not so far shown any desire to keep Musalmans or indeed any other section of the Indian population at arm's length in their efforts and agitation for political improvement. Nevertheless the Moslem League is ill-advised enough at this crisis to come forward with these claims for separate representation. This perpetuation of class differences, will weaken the country on the one hand, and will at the same time place in the hands of Government a weapon which may in case of need be used to curb the influence of any section of the population.

PRATIKAR, Jan. 29th, 1909.

The Reform Scheme and the representation of class-interest in the Legislative Councils.

29. The *Pratikar* [Berhampur] of the 29th January expresses its satisfaction at the endeavours of the Government to work out the Reform Scheme during the course of the next year, and at the provisions in the budget for it. The paper then refers to the rumour that no decision has yet been arrived at about the appointment of an Indian member to the Viceroy's Executive Council. The paper then writes:—

Lord Morley has put down in the scheme that members will be elected to the Legislative Councils by popular votes, but Mr. Amir Ali and other Mahammadan gentlemen residing in England are not satisfied with this just proposal. As the interests of all the communities will be discussed in the Legislative Councils it is desirable that the best men should be elected as their members. It would have been just to have members from each of the communities residing in India if matters concerning the customs and rituals of those communities were discussed in the Legislative Councils, but as the case is otherwise one fails to see why there should be so much discussion about the representation of all the communities on the Legislative Councils.

30. The *Hitavadi* [Calcutta] of the 29th January endorses Lord MacDonnell's opinions on the demand made by Muhammadans for separate electorates, and says that if class electorates, which are not only unnecessary but positively mischievous, be sanctioned as an experimental measure, the number of representatives from each community ought to be fixed according to the population.

HITAVADI, Jan. 29th, 1909.

Lord MacDonnell on separate electorates for Muhammadans.

31. Referring to the Muhammadan opposition to the Reform Scheme headed by Mr. Amir Ali, the *Hitavadi* [Calcutta] of the 29th January writes:—

HITAVADI, Jan. 29th, 1909.

Muhammadan opposition to the Reform Scheme.

Both the *Englishman* newspaper and Nawab Salimulla have supported the Reform Scheme. But Mr. Amir Ali, as President of All-India Moslem League, has raised the standard of opposition in England on behalf of the Muhammadan community. This opposition would have been quite legitimate, if there had been real ground of complaint against the scheme. But the object of Mr. Amir Ali and company is to sow seeds of dissension between the Hindus and the Musalmans.

One of the grounds on which the opposition is based, is that the Musalmans have no faith in Hindus; but it is at the same time stated that if both communities vote together, Musalmans will vote for Hindus and *vice versâ*. What value should be attached to such ridiculously inconsistent arguments?

But the impudence of the oppositionists does not stop here. In saying that Muhammadan loyalty is too important an asset to the Empire to be ignored, Mr. Amir Ali indirectly charges Hindus with disloyalty. He is at liberty to try to earn Government favour by abject flattery, but why should he charge the entire Hindu community with disloyalty? If a few Hindu bomb-throwers have been discovered, were not some Musalmans too found guilty of equally heinous crimes? The fact is that the arguments of Mr. Amir Ali and company are absolutely worthless, and are full of hatred towards Hindus. Should Lords Morley and Minto give way to their clamour, the whole Hindu community as well as all right-thinking Muhammadans will be grievously disappointed. That worthy head of the Muhammadans, the late Sir Syed Ahmed of Aligarh, used to say that the Hindus and the Muhammadans represented the two eyes of India: if one was hurt, the other was sure to be hurt along with it. His Majesty the Amir of Afghanistan, during his last visit to India, said that there was no reason why Hindus and Musalmans should not live in amity Nothing can be more deplorable than the attempt of Mr. Amir Ali to create dissension between the two communities. But we think Mr. Amir Ali and his partisans should not alone be held responsible for all that is now taking place. Woe to the day on which Sir B. Fuller styled the Musalmans his "favourite wife." Had it not been for the policy then adopted by the officials, the disgraceful sight of to-day would never have been witnessed.

32. The *Mihir-o-Sudhakar* [Calcutta] of the 29th January quotes with approval the remarks of the London *Outlook* on the Reforms as they affect Musalmans, and endorses the view that these Reforms in their present shape will possibly seriously injure Musalman interests.

MIHIR-O-SUDHAKAR, Jan. 29th, 1909.

The Reforms and Musalmans.

33. Referring to the Muhammadan opposition to the Reform Scheme headed by Mr. Amir Ali and supported by Major Saiyed Hossein, the *Basumati* [Calcutta] of the 30th January writes:—

BASUMATI, Jan. 30th, 1909.

Muhammadan opposition to the Reform Scheme.

The principal ground of the Muhammadan opposition is that the right of electing members to the Councils, if granted to the Muhammadans in conjunction with Hindus, will not satisfy the Muhammadan community. Needless to say that the grounds of opposition stated by the Musalmans are far from being satisfactory. Major Saiyed Hossein's argument that a Musalman elected by Hindu votes will favour Hindu interests and hence will forfeit the confidence of the Musalmans, is utterly worthless. There is no reason why religious differences should cause a difference in political views. Hindus and Musalmans stand on the same platform as regards political matters, and both are equally affected by them. Take, for example, the Arms Act,

which affects Hindus and Musalmans exactly alike. Again, the unholy combination of judicial and executive functions has placed both communities under the same disadvantages. The fact is that there can be no difference in political matters among the different religious persuasions in India. Musalmans who have been hitherto elected to the Councils jointly by the Hindus and Muhammadans have never been accused of indifference to Muhammadan interests. Thus, past experience does not justify the apprehension of Major Saiyed Hossein. Laws affect all the different communities in India equally. It is therefore of the greatest importance to have perfect unanimity in matters political among all communities. Under Muhammadan Sovereigns, the policy of division was seldom countenanced Raja Man Singh was made Governor of Kabul by Akbar, but this did not give rise to any discontent among the Musalmans. Raja Todar Mall again was appointed Finance Minister. Many other examples of a like nature can be cited. If misguided men from sheer perversity try to create differences where there should be none, then India's destinies would be marred, at least for the present. Repentance will undoubtedly come afterwards, but it will be too late.

DAINIK CHANDRIKA, Jan. 30th, 1909.

The Reforms.

34. In connexion with Mr. Amir Ali's criticism of the Reforms, the *Dainik Chandrika* [Calcutta] of the 30th January gives the substance of Lord MacDonnell's recent letter to the *Times* on the subject, and then goes on to remark :—

We wait with some anxiety to see the final form the scheme takes actually. We hope all Musalmans will not be misled into making impossible demands on the strength of glory and honour long since dead. Lord MacDonnell's remarks may not be pleasant, but it should be rememebered that he is a possible Viceroy.

BASUMATI, Jan. 30th, 1909.

Mr. S. M. Mitra's opposition to the Reform Scheme.

35. Referring to the views expressed by Mr. S. M. Mitra in an essay published in the *Nineteenth Century* about the Reform Scheme, the *Basumati* [Calcutta] of the 30th January says that Mr. Mitra's views command no respect in India, and he has no right to say anything in the name of the Hindus. His opinions are as valueless as they are indicative of a muddy intellect.

BHARAT MITRA. Jan. 30th, 1909.

Lord Morley and the Musalmans.

36. In an article headed as in the margin, the *Bharat Mitra* [Calcutta] of the 30th January refers to the deputation of the Moslem League that waited upon the Secretary of State for India, in order to point out to Lord Morley the objection of the Musalmans to the principles of election of members to the Legislative Councils as laid down by his Lordship, and the desirability of appointing one of their co-religionists as a member of the Executive Council, and regrets that a distinguished Muhammadan like Mr. Amir Ali, once the Judge of the Calcutta High Court, should not foresee the mischief of the plan of class election which he advocates. In support of its contention, the journal quotes the following from Mr. R. C. Dutt's opinion with approval:—

"To create electorates or hold elections in India according to caste or creed, would be attended with greater danger. It would be fanning the embers to a place which might under unforeseen and unfortunate conditions lead to a conflagration. It would be creating jealousies, hatreds and evil passions in every village and in everyday life. It would be teaching the Indians to disunite, to vote according to religion, to nurse sectional differences, and to rekindle dying hatreds and jealousies. It would assuredly lead to an increase of religious riots and disturbances in the future, and thus weaken and not strengthen British administration."

The journal is glad to see similar opinion expressed by Lord MacDonnell and hopes that the warning conveyed by Lord Morley in concluding his reply to the Deputation, would open their eyes and give them the good sense of seeing the fatal mistake that they are committing in asking for class electorates.

BIR BHARAT. Jan. 31st, 1909.

The Muhammadans on the New Reform Scheme.

37. Referring to the same subject, the *Bir Bharat* [Calcutta] of the 31st January has the following :—

Neither Mr. Amir Ali nor Major Saiyed Hossien Secretary of the Moslem League, could produce any evidence in support of his objection. The argument that a Muhammadan elected by the Hindus would be partial to his electors and would

be of no help to his co-religionists is not based on facts. Difference in faith does not reasonably involve difference in political rights and responsibilities. Both the Hindus and the Muhammadans are ruled by the same Sovereign and are amenable to the same laws. The law which tells hardly on the Hindus, tells equally hardly on the Muhammadans. Take for instance the Arms Act. Can Mr. Amir Ali say the Musalmans do not suffer its rigour like the Hindus. The growth of military expenditure, combination of the judicial and the executive functions are other instances. In political affairs, therefore, the Hindus, the Muhammadans, the Christians, the Parsis, etc., are in the same boat with the others. Neither Mr. Amir Ali nor Mr. Saiyed Hossein are explicit as to wherein lies the difference. Those who have reasons for their argument, never hesitate to express them. The argument that a Muhammadan elected by the Hindus would injure the cause of the Musalmans is not true, for the Hon'ble Members like Nawab Saiyed Ali and other distinguished gentlemen have been elected by the Hindus to both the Imperial and the Provincial Legislative Councils, but their appointment has never been proved to have prejudiced the Muhammadan cause. All that the ruler has to see is that holders of one faith do not attack the holders of another. Politics has nothing to do with such matters. Reforms in India would be simply impossible if one is to listen to those who are bent upon creating hostilities.

SONAR BHARAT, Jan. 23rd, 1909.

38. The *Sonar Bharat* [Howrah] of the 23rd January writes that Mr. D. L. Ray, though a Deputy Magistrate and a servant of the English, has not been able to forget his native land. His poems, songs, dramas, comic writings, etc., have contributed to creating a patriotic atmosphere, so to speak, in India, and some of his books, "Rana Pratap," "Durga Das" and songs like "Amar Desh," have created a regular furore in Bengal. Though he has not even indirectly written on any occasion anything opposed to the English, this patriotism of his has come to be regarded as a serious offence by Government, which has in consequence compelled him to retire on pension. This is a joyful piece of news. For Dwijendra Lal is now free to devote all his time and talents to the service of his native land, and what can be more a matter of joy? Let the people of the country loudly proclaim their joy that Dwijendra Lal is now free from the regrettable reproach of having to wait on the pleasure of Magistrates and Commissioners.

The alleged compulsory retirement of Mr. D. L. Ray of the Provincial Executive Service.

BANGA BANDHU, Jan. 26th, 1909.

39. The *Bangabandhu* [Calcutta] of the 26th January writes:—

We are glad that Babu Dwijendra Lal Ray, Deputy Magistrate, has been relieved of his official duties. Henceforth he will be wholly our own. Immediately after the song "Amar Desh" (My country) was proscribed by the Government, he himself was removed from his post. We congratulate the poet Dwijendra Lal on this happy event, as it will give him the fullest opportunity to serve mother-Bengal with his incomparable songs.

Babu Dwijendra Lal Ray, Deputy Magistrate.

SONAR BHARAT, Jan. 23rd, 1909.

40. The *Sonar Bharat* [Howrah] of the 23rd January writes:—

The authorities have abolished a large number of Samities at Dacca, Mymensingh, Barisal, Faridpur and elsewhere, declaring them to be unlawful. We hear that it was to promote the arts and commerce of the country and to bring about physical and mental improvement of its people that these Samities were established. Are promoting the arts and industries of the country and improving the mind and body of its population unlawful? We are not lawyers, and hence we put this question to the authorities. If it is not for these reasons that the Samities have been held unlawful, the authorities should have made public the reasons which led them to hold them so when proclaiming their extinction. The people of the country have been led into a serious misapprehension, because the authorities have not done so. They imagine that the authorities have taken up an attitude of opposition to all associations and Samities. Under this impression they are winding up all associations; indeed 99 per cent. of associations which had physical culture for their aim have already ceased to be. For illustration the case of Howrah may be taken. There was not a quarter of Howrah in which more than one association for physical culture had not been established. But all these associations have ceased to be, since the

The proclaimed Samities.

proclamation of the extinction of the above-named Samities of East Bengal. We hear that *Hari-sabhas* and *Kathakatha* (recitation from secred books) gatherings also are ceasing to exist for the same reason. This makes it quite apparent that the people of the country imagine that the authorities are opposed to any and every society. Nor is this all. The facts that the author of the national song named "Hunkar" has been punished with imprisoment; that certain Mymensingh leaders have been bound down to keep the peace because they countenanced the recitation of some old poems of Hem Chandra, Nabin Sen and Dwijendra Lal, at a local meeting; that certain songs and parts have been expunged from dramas like Jiban-Sandhaya, Chhatrapati Sivaji, Durgadas and Rana Pratap; that the publishers of various books which had patriotism for their subject have been punished, have led people to imagine that the authorities do not want Indians to be patriotic and to remember their ancient glories. And there are ample reasons for them to imagine so too. For nowhere in these songs, poems and performances was there any sedition or hatred of the English made manifest. They inculcated only love of one's own country, and love and reverence of patriots like Rana Pratap and Sivaji; they do not teach enmity towards the English. But we ask the authorities if it is well for them that such an impression should prevail in the minds of the people? If they imagine "the authorities cannot bear to see us acquire physical strength, promote the arts and commerce of the country, love our native land and feel glorified in re-calling the glorious memories of our past: they have not stopped all these as a measure of preventing some ill but of retaliation," will it not be most injurious to the authorities? Fear and reverence are two distinct things. People fear the tiger, but revere the Deity. The tiger is not wholly safe from men, but the Deity is wholly safe because he enjoys their reverence. In India rulers are the same as God. Honour paid from fear ceases to be paid as soon as the cause of fear is removed, whereas honour paid from reverence is always paid. We therefore want to see our civilised English rulers objects of reverence to their subjects. We are partial to English rule, and hence say these things for the good of the rulers and the ruled. We trust Sir Edward Baker will not hurt the innate loyalty of the people by obstructing them in the formation of associations and in the recalling of their past glories by means of singing songs, staging dramas, etc. We say these things because we are sincere well-wishers of the English.

HITVARTA, Jan. 28th, 1909.

Interpellation about the growing dearness of food-stuffs in the country.

41. The *Hitvarta* [Calcutta] of the 28th January, referring to the question about the growing dearness of food-stuffs by the Hon'ble Mr. Dadabhoy in the Viceroy's Legislative Council, says that the reply given on the side of the Government is not at all satisfactory, as the Government looking at things with the spectacles of partiality does not see the real causes of the state of things which are so obvious to the people.

HITAVADI, Jan. 19th, 1909.

Government's dilatoriness in appointing a Commission to enquire into the high prices of food-stuffs.

42. The *Hitavadi* [Calcutta] of the 29th January is extremely sorry at the dilatoriness of the Government in appointing a Commission to enquire into the high prices of food-stuffs, and says that the sufferings of the poor people from this source are so acute, that no time should be lost in holding an inquiry into the matter and in taking steps for the alleviation of the sufferings.

BHARAT MITRA, Jan. 30th, 1909.

Growing dearness of grains.

43. Referring to the Government reply to the question of the Hon'ble Mr. Dadabhoy at the last meeting of the Viceroy's Legislative Council about the growing dearness of grains in the country, the *Bharat Mitra* [Calcutta] of the 30th January regrets that Government having already taken more than a year to enquire into the matter, should not now be in a position to announce the result which the people are so anxious to know, but should only be promising to make it known soon.

HITAVADI, Jan. 29th, 1909.

The question of the separation of Judicial and Executive functions.

44. Referring to the opposition of the Bengal Chamber of Commerce to the proposed separation of the Judicial and Executive functions, the *Hitavadi* [Calcutta] of the 29th January says that it is the un-official Anglo-Indians who have always stood against this important reform. If it be said that the circumstances of the country do not warrant the introduction of this change, then why introduce the Reform

Scheme at all? If the latter has for its object the allaying of discontent and good government, the same object ought also to justify the separation of the two functions.

HITAVADI, Jan. 29th, 1909.

Dr. Rashbehari Ghosh.

45. The *Hitavadi* [Calcutta] of the 29th January says that Dr. Rashbehari Ghosh, whose term of membership of the Imperial Council has come to a close, deserves to be renominated by the Government for a seat on the same Council.

DAILY HITAVADI, Jan. 30th, 1909.

Extensive sale of cocaine in the country.

46. The *Daily Hitavadi* [Calcutta] of the 30th January, referring to the extensive sale of cocaine in the country, writes:—

Owing to the extensive sale of cocaine in the country, much harm is being done to the people, many of whom become worthless and inactive through its influence. The Government ought to keep cocaine out of reach of the general public. The *Statesman* has published a report from a gentleman at Bombay that the Government is bent upon forbidding its use, except for medicinal purposes. The report, if true, would no doubt be a matter of joy.

DAILY HITAVADI, Jan. 30th, 1909.

Malaria in the Punjab.

47. Referring to the reply which was given to the petition submitted to His Honour the Lieutenant-Governor of the Punjab by the Jains of Delhi, calling his attention to the ravages of Malaria and to the advisability of Government taking steps to combat the malady, the *Daily Hitavadi* [Calcutta] of the 30th January writes:—

Now that Government has provided facilities for the easy supply of quinine, Malaria is already killed, and the country will unquestionably be safe from malarial attacks. But we have sufficient experience of quinine as a remedy for Malaria to be able to say that it only gives a temporary respite from Malaria. Should Government remain inactive by simply providing quinine? If, as is stated in the official Medical Report, "Fever is a euphemism for insufficient food, scanty clothing, and unfit dwelling," will quinine be a substitute for all those things? It is a pity that Government seems not to know that the true remedy requires some expenditure of money, which it so sadly lacks.

BHARAT MITRA, Jan. 30th, 1909.

Release of a deportee.

48. The *Bharat Mitra* [Calcutta] of the 31st January would be still more glad if all the deportees of Bengal are released instead of Babu Krishna Kumar Mitter, the rumour about whose release is afloat.

DAILY HITAVADI, Jan. 31st, 1909.

No allowance for the families of the deported men of Eastern Bengal.

49. The *Daily Hitavadi* [Calcutta] of the 31st January expresses its surprise that no pension has yet been granted to the families of the deported men of Eastern Bengal, while such allowances have been granted to those of the gentlemen deported from Western Bengal. Nothing has also been known about the whereabouts of the Eastern Bengal men. There is no doubt that the people are much annoyed at no allowance being granted to the families of the former set of deported gentlemen. It is to be hoped that the Lieutenant-Governor of Eastern Bengal will take early steps to remove the grievance.

IV.—NATIVE STATES.

HINDI BANGAVASI, Feb. 1st, 1909.

Insult to the Maharaja of Patiala.

50. The *Hindi Bangavasi* [Calcutta] of the 1st February notices the insult offered to the Maharaja of Patiala by one of His Highness's employees who is an *Englishman*, reported in the *Punjabi*, and asks the Punjab Government to enquire into the truth of the charge.

BHARAT MITRA, Jan. 30th, 1909.

Ibid.

51. The *Bharat Mitra* [Calcutta] of the 30th January also notices the insult to the Maharaja of Patiala, and adds that the incident has created dissatisfaction not only in Patiala but in the two neighbouring Native States too.

V.—Prospects of the Crops and Condition of the People.

Hitavadi, Jan. 29th, 1909.

Sir Edward Baker's kindness.

52. The *Hitavadi* [Calcutta] of the 29th January commends Sir Edward Baker for His Honour's kindness in increasing the wages of those women on the Bihar relief work who have got children from five pice to six pice per day.

Bangavasi, Jan. 30th, 1909.

Increase of the wages of the women and children labourers in the Famine Relief centres in Tirhut.

53. With reference to Sir Edward Baker's inspection of some of the Famine Relief centres of Tirhut, the *Bangavasi* [Calcutta] of the 30th January writes :—

There is scarcity of food in various parts of Bihar, and such personal supervision of the relief centres by the Lieutenant-Governor is most necessary. The wages of the women and children which were fixed at five pice each, have now been increased by one pice by the Lieutenant-Governor. But would six pice too be enough in these days of high price ?

VI.—Miscellaneous.

Sadhana, Jan. 19th, 1909.

The boycott denounced.

54. The *Sadhana* [Midnapore] of the 19th January writes that it is the boycott which is responsible ultimately for all the prevailing unrest in Bengal. It is a terrible mistake to use it as a political weapon. The fact that it claimed association with the *swadeshi* movement, a movement which Government supports and has supported, led Government to condone its many excesses, until they came to endanger the public safety. It is lucky that the boycott has now been formally discarded by the Indian National Congress.

Bir Bharat, Jan. 24th, 1909.

Hunger and Politics.

55. The *Bir Bharat* [Calcutta] of the 24th January has the following under the heading "Hunger and Politics." :—

With a little thought it will be clear that the *swadeshi* agitation of the Indians has nothing political in it. To abstain from purchasing foreign goods that are draining the country of its wealth, or, in other words, to benefit the country by sticking to *swadeshi*, does not amount to creating political agitation, which has, nevertheless, been associated with the former, merely for fear that if *swadeshi* gains ground in the country, it would spell ruin to many of the foreign traders.

The Anglo-Indian journals are right when they say that the people of provinces like Bihar and the Central Provinces have always remained peaceful and cheerful too, and are not troubling the officials by creating political unrest like the Bengalis and the Mahrattas. But we must attribute the cause of the unrest among the Bengalis and the Mahrattas to their hard struggle for subsistence, the price of grains being very high in their country. Despair naturally compels a man to ascertain the cause of the high prices of grains; and when he finds that it is due either to want of money in the country required for cultivation or to export of the grains, he resorts to preventive measures which come in conflict with the interest of the foreigners. As a result, it leads to a struggle between the natives and the foreigners for their livelihood, during which one party tries to baffle the other; and this is called a political struggle. The people of Tibet had no political concern with the English, who lately surrounded it with their booming cannons, under a political presumption. The Tibetans believed that the English meant to deprive their country of its wealth, and began to devise means to stop its drain. So long as the coloured population calmly submitted to the tyranny of their American masters who forced them to labour in their fields on scanty wages, there was no expression of political unrest there; but it has become common now since they have risen to ameliorate their condition. In England also the labourers have risen against the capitalists and demand higher wages for their labour in view of the fact that capital was useless without their co-operation. The unrest is due merely to the starved condition of the labourers. It has given rise to the labour question of the day.

The struggles of the present day are based on the territorial aggrandisement only. The Boer War was brought about under the idea that the victor would

be the master of gold and diamond mines in the Transvaal and the Orange Colony, and would not have to starve. The Russo-Japanese war was a struggle for the possession of Manchuria in the belief that the victor would be saved the humiliation of stretching out his hand before others for a morsel of food. In short, hunger has so close a bearing on politics that there would be no need of it if the question of food did not exist.

56. The *Sanjivani* [Calcutta] of the 28th January urges that the *swadeshi* and boycott agitation as well as the boycott itself is lawful, and that as they have succeeded in rousing the country to a sense of its own rights and duties, they should be persisted in. Indeed the fact of their introduction into India should be regarded as the work of God, not of man. God Himself has broken the spell of ages, and dispelled the gloom which covered the land. Who then should desist from this *swadeshi* agitation and the boycott? This *swadeshi* movement has already given a wonderful impetus to the indigenous industries of the country—and thereby opened out a possibility of the prevention of famine in the land. Certain measures of Government have filled the minds of the people of the country with alarm, and led them to imagine, wrongly we know, that it looks on the *swadeshi* movement with disfavour. As a matter of fact, it is not the aim of Government to repress any constitutional agitation. But we admit that the way in which the police, to the neglect of their legitimate duties about keeping the peace, take care to report to their superiors every occurrence with a *swadeshi* tinge, may naturally lead to such an impression among the public.

SANJIVANI, Jan. 28th, 1909.

The *swadeshi* and boycott agitation.

Anyhow the path of duty is none the less clear to us. We want peace in the country, and we do not want to irritate Government. But we cannot justly give up the *swadeshi* agitation, lawful as it is, until it is explicitly declared illegal. We cannot give up this agitation without giving up the true and the good, without committing a great sin, without disobeying a behest of God; we should therefore face all obstacles and dangers in carrying on this lawful agitation with renewed vigour as a work dear to God.

57. The *Daily Hitavadi* [Calcutta] of the 1st February, after imploring the Bengalis not to forget the *swadeshi* which has done immense good to them, writes:—

DAILY HITAVADI, Feb. 1st, 1909.

Do not forget the *swadeshi*.

By being dependants on others for a long time, the Indians had forgotten how they attained perfection in arts and commerce, and lost all confidence in their own abilities. But the cult of *swadeshi* was revealed in the country at an auspicious moment and we have been impressed with the idea of doing away with the help of others and standing on our own legs. By practising *swadeshi* for only three years we have attained such a power that the whole civilised world is looking at us with wonder. Manchester has lost its lustre of commerce, and foreign articles which adorned the shops of Bengal have almost been driven out of the country. The Bengalis who used to wear fine English-made cloth, do now consider it an abominable act to use such articles.

The chief cause of famine in the country is not so much the failure of the harvest as the poverty of the country, due to the immense drain on it caused by foreign trade. The labourers of Eastern Bengal were put to much difficulty by the last famine, but fortunately for them the *swadeshi* movement was started some time before the scarcity and by adopting the profession of weavers and others for which there was then a demand they were saved from total destitution. They had only left their professions, being driven to do so by foreign competition, and are now reverting to them under the impetus of the *swadeshi* movement.

When agitation was begun in the country many people were doubtful whether it was possible to boycott foreign cloth, there being a very scanty supply of *swadeshi* cloth; but being firm in our promise not to use any foreign cloth, the supply of Indian cloth has gone on increasing by leaps and bounds and has almost beat down foreign competition. Many foreign piece-goods merchants in the country have been obliged to reduce their establishments, and almost all the shops at Bara Bazar in Calcutta formerly dealing only in foreign cloth are now obliged to keep *swadeshi* cloth in stock.

Therefore our advice to our countrymen is that we should not forget the charm of *swadeshi* which has done so much good to us.

SONAR BHARAT. Jan. 22rd, 1909.

"British character."

58. As a corrective to the alleged tendency in Englishmen to beland themselves and cry down foreigners, specially Oriental peoples, the *Sonar Bharat* [Howrah] of the 22nd January gives an account of the manner in which the East India Company established their authority in this country,—an account, which it claims, will prove *inter alia* that deception is not the monopoly of Asiatics, and that the Mogul Emperors in their relations towards the foreign merchants trading in their kingdom displayed many of the real kingly virtues, such as generosity, truthfulness, etc. This account is culled partly from Torren's "Empire in Asia" and Botts' "Consideration on Indian Affairs" and partly from other books.

BANGABANDHU, Jan. 26th, 1909.

Nawab Sir Salimulla and the Hindu-Mussalman riots.

59. The *Bangabandhu* [Calcutta] of the 26th January writes :—

We have already said how Nawab Salimulla of Dacca, the holder of the proud title of K.C.S.I., is taking advantage of the Titagarh riots to inflame the minds of the Musalmans against the Hindus to the great trouble and danger of the Government. He is ever doing all in his power to widen the gulf between the two communities. In a recent meeting at Calcutta he tried to shift the responsibility of the Titagarh riots on the shoulders of the Hindus, and again he convened a meeting at Salkea on Sunday last with the object of still more embittering the feelings of the two communities. We ask, have not the lynx-eyed Government officials the opportunity to see through these tactics?

HITVARTA, Jan. 28th, 1909.

The adoption of Sanskrit as a medium for transacting national business.

60. The *Hitvarta* [Calcutta] of the 28th January continues the letter of Lala Hardyal Ram, M.A., noticed at page 152 of the Report for the week ending the 30th January 1909, against the publication of newspapers and the proceedings of public meetings in English, and exhorting the adoption of Sanskrit as a medium for transacting national business, for, the writer says, that the adoption of English as the medium of expressing ourselves puts us in the hands of the class who are trying to make Christians of us, to teach us to consider slavery as civilisation, to make the English Government stronger, and to turn the national ideal from before our eyes. The writer also answers the objections of those who hold that English has become indispensable for our national existence.

HITVARTA Jan. 28th, 1909.

The Madras Congress.

61. The *Hitvarta* [Calcutta] of the 28th January continues the 3rd of the series of letters published under the *nom-de-plume Itihas Chakshu*, pointing out how the National Congress is an illusion and a snare thrown by the Anglo-Indians like Messrs. Hume, Wedderburn, etc., to serve the purposes of their own countrymen and the English Government.

HITVARTA, Jan. 28th, 1909.

Dr. Ghose's presidential speech.

62. The *Hitvarta* [Calcutta] of the 28th January continues its criticism of Dr. Rash Bihari Ghose's presidential speech at the last Congress (*vide* pages 114 and 115 of the Report on Native Papers for the week ending the 23rd January 1909), the portion selected being that relating to passive resistance and the difference of opinion between the two parties. The paper points out how Dr. Ghose contradicts his previous statements about this difference at Raj Mahendri, and compares the position of Dr. Ghose to a washerman's dog discarded both at home as well as abroad, for he has not been able to please either his countrymen or the Anglo-Indians who consider his statement to be insincere.

HITAVADI, Jan. 29th, 1909.

The *Pioneer* and the Madras Congress.

63. The *Pioneer*, writes the *Hitavadi* [Calcutta] of the 29th January, finds fault with the Madras Congress for its enthusiastic acceptance of the Reform Scheme, and charges the delegates with insincerity; for were not the first reform proposals from Simla severely criticised, which after slight modifications have met with such a warm reception? It is not difficult to divine the object of the *Pioneer*, which is to frustrate the Reform Scheme somehow or other.

64. The *Hitavadi* [Calcutta] of the 29th January publishes translations of cuttings from the *Star*, containing observations on the Partition of Bengal, and writes as follows:— HITAVADI, Jan. 29th, 1909.

The Liberal Press in England on the Partition of Bengal.

We hope Lord Morley will have the courage to undo the Partition of Bengal. The Resolution authorising the deportation of persons without trial should be next repealed. The very men who ought to be on the newly constituted Councils have been deported.

65. In giving an account of the celebration of Guru Govind Singh's anniversary in London by the Indians who met in the Caxton Hall under the presidency of Babu Bepin Chandra Pal, the *Bihar Bandhu* [Bankipur] of the 30th January refers to Lala Lajpat Rai's speech, in which he pointed out that the present national agitation in India is the same for which Guru Govind sacrificed his life, and quotes the following to show what is demanded of the Indians is self-sacrifice for their country :— BIHAR BANDHU, Jan. 30th, 1909.

Guru Govind Singh's anniversary celebrated in London.

"If a world's great character like him thought it necessary to sacrifice his four sons for the honour of our race, shall we, the little insignificant mortals, hesitate to give up our all for the Motherland."

66. In connection with the recommendations of the latest Committee on the reform of the House of Lords, the *Dainik Chandrika* [Calcutta] of the 30th January writes:— DAINIK CHANDRIKA, Jan. 30th, 1909.

Indian Members for the House of Lords.

If the Committee can propose to admit selected Anglo-Indians to the House, we fail to see why one or two selected Indians as well cannot be taken. Such an arrangement cannot be impracticable or harmful.

RAJENDRA CHANDRA SASTRI,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 6th February 1909.

B. S. Press—6.2.1909—496X—101—J. A. M.

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REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 6th February 1909.

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II.—Home Administration.

(b)—*Working of the Courts.*

78. In condemning the severity of the sentence of seven years' transportation passed by the Sessions Judge of Allahabad upon the Editor of the *Swarajya*, the *Bengalee* declares that such a sentence serves no useful purpose whatever, but only reminds men of the bitterness of the last few months. If anything can keep alive the spirit of discontent, it is these monstrous and utterly disproportionate sentences.

Another monstrous sentence.

Bengalee, 29th Jan. 1910.

79. Commenting on the sentences passed in Muknnda Lall's case and the *Kal* sedition case the *Bengalee* says:—

Repression and conciliation.

"We wonder if the Government does not understand that repression and conciliation cannot go hand in hand. They mutually exclude each other. If the Government is earnest in its desire for conciliation, the sooner it abandons repressive methods the better for itself and for everybody else. On the other hand, if repression is what it is bent upon, it is useless for it to hope that the reform proposals or any other proposals would conciliate the public mind. We confess we find it difficult to understand which is nearer to the heart of our officials—repression or conciliation. The reform proposals undoubtedly bear evidence of a desire to conciliate the people. At the same time, such a desire is not consistent with some of the methods that are still being pursued. The conclusion is inevitable that if the heart of the Government is all right, the understanding is at fault. We have already referred to the policy of searching houses of respectable people which Government has not yet seen its way to abandon. We have also seen that the Courts, which, under the present circumstances, are in a sense, a part of the general executive administration, have not yet got rid of the habit of passing monstrous sentences in political cases. Surely, if these things are going to continue, nothing can be more fatuous than to hope that the policy of conciliation followed in other directions would meet with an adequate measure of success."

Bengalee, 29th Jan. 1910.

80. With reference to the sentences passed on the accused in the Midnapore case the *Bengalee* says:—

The Midnapore case.

"The sentences passed by Mr. Smither are simply monstrous. We wonder if the prosecution itself expected sentences of such extreme severity. Had the case been tried by a jury, the accused would either have been released, or the case referred to the High Court. The fact that the gentlemen who assisted the Judge in this case were assessors instead of jurors cannot absolve him from a moral responsibility to attach due importance to their opinions. The public will refuse to believe that these two gentlemen, who were presumably honest and capable men, were absolutely wrong in their view of the case and that the Judge alone is absolutely right. The fact that they returned a verdict of not guilty on all the charges at least shows that the case was a doubtful one, and surely the accused might have been given the benefit of the doubt. The Judge has not only not given them that benefit, but has attached no weight whatever to the verdict. It is moreover to be borne in mind that the public have from the very beginning refused to accept the Police version of this case as gospel truth. Their disappointment can well be imagined now that the Judge has not only accepted that version but, acting upon it, has passed sentences which in their brutality have scarcely ever been surpassed in similar cases, at any rate in this province. Sentences of this kind cannot, we fear, fail to aggravate the situation. We can only hope that the High Court, which is sure to be moved, will yet do justice in a case which, next to the one at Alipore, has excited the keenest interest in the country."

Bengalee, 31st Jan. 1909.

81. The *Hindoo Patriot* is inclined to think the sentence passed by Mr. Smither, the Special Judge, on the accused in the Midnapore Bomb case, as somewhat severe. Having regard to the conflicting nature of the evidence adduced against the accused during the trial, and other local circumstances connected with the case, a lighter sentence would have met the ends of justice. It would have

Ibid.

Hindoo Patriot, 1st Feb. 1909.

been better if the Judge had referred the case to the High Court and left the matter in the hands of the highest tribunal in the country.

(h)—*General.*

AMRITA BAZAR PATRIKA, 27th Jan. 1909.

82. With regard to the constitution of the Councils the *Amrita Bazar Patrika* says:—

The Reform Scheme.

"When a house has to be erected many stories high, it is absolutely necessary to see that its foundations are adequately strong; otherwise the slightest shock of earthquake or a cyclone will bring it down. Similarly, its base, and not the upper storeys, need first be built. The Reform Scheme may be compared to a five-storied edifice, the ground-floor being the Union Committees, the first storey the Local Boards, the second storey the District and Municipal Boards, the third storey the Local Councils, and the fourth the Imperial Council. The foundations of such an edifice should be formed of an electorate that embodies popular voice in its true sense; for, 'the principle to be borne in mind,' to quote the words of the Government of India Despatch, 'is that the election by the wishes of the people is the ultimate object to be secured, whatever may be the actual machinery adopted for giving effect to it.' The Union Committees, as we have pointed out several times, represent the wishes of the people of all classes and shades of opinion and are thus best calculated to serve as a strong base."

AMRITA BAZAR PATRIKA, 28th Jan. 1909.

83. Referring to the Muhammadan deputation that waited on Lord Morley *re* the Reform Scheme, the *Amrita Bazar Patrika* writes:—

Ibid.

"Before giving his 'closest attention' to the representations of a few Mussalmans and interchanging despatches with the Viceroy, Lord Morley should have invited Hindu opinion as well, and then agreed to re-open and re-discuss the question. The Secretary of State stands in the position of an umpire and cannot be expected to practically enact over again the Fullerian "Favourite wife" episode. Once the Government admits the principle of appointing a Mussalman to an office because a Hindu has been appointed to a similar one, and *vice versâ*; it will find itself in a labyrinth of inextricable difficulties. In disposing of the offices of State the only policy it should follow is that of merit and not of creed or caste. Either in the public service or in the Legislative Councils, let it manage matters in such a way as to enable only qualified persons, irrespective of their belonging to this community or to that, and not ornamental figure-heads, to enter them. This is necessary in the interests of both the people and the Government; for, to carry on the administration of the Empire the services of competent, and not unqualified, men are required."

HINDOO PATRIOT, 1st Feb. 1909.

84. The *Hindoo Patriot* regards the remarks of His Honour at the last meeting of the Bengal Council as not only highly significant, but as carrying with them an amount of weight which, it is trusted, will not fail to keep the administrative machinery in perfect order, and also open a new chapter of usefulness for it. The speech gives a true and good idea of the importance which Sir Edward Baker attaches to the Reform Scheme and the earnest solicitude which he feels for its success. He has not only pointed out the ways and means for success, but also laid stress on the co-operation of the people that is required to smooth its path and clear it of difficulties. His appeal to the members of the Civil Service on whom mainly rests the responsibility for the success or failure of the new undertaking is not only opportune, but carries with it in a manner a strong exhortation and friendly instruction for their guidance. No better advice than this could be given by a Governor to the officers serving under him, and if the advice is acted upon, not only in matters connected with the Reform Scheme but in the adminitrative affairs of other branches of the State, there will be no occasion for the people to make any complaint against the shortcomings of any public officer. A conciliatory policy brings as much good in its train as a repressive policy is attended with evil. A conciliatory rule always makes the people more loyal and law-abiding, while repressive measures serve only to nullify these happy results.

Sir Edward Baker on Reforms at the Bengal Council.

85. Commenting on Sir Edward Baker's speech at the Bengal Legislative Council Meeting, the *Indian Mirror* says:— INDIAN MIRROR, 2nd Feb. 1909.

Sir Edward Baker, the Civil Service and the Reform Scheme.

"It was most appropriate that the first words, uttered by Sir Edward Baker as President of the Provincial Council, were with reference to the great constitutional reforms which are shortly to be introduced. Should everything go on as expected, the reformed Provincial Council may come into existence during the time of Sir Edward Baker. From what His Honour has said in the Council, it is clear that he is no less anxious than the public that the Reform Scheme should be put into operation as quickly as possible. It is a matter for sincere satisfaction that the public have not only accepted the reform proposals in a spirit of thankfulness, but are doing everything that may possibly strengthen the hands of the Government in carrying out those proposals. It is a matter for still greater satisfaction that the Government is appreciative of the help which is being rendered in this direction by the organs of public opinion.

86. The *Bengalee* desires to offer its hearty congratulations to Sir Edward Baker on his opening speech in the Bengal Legislative Council. Hitherto the people have been accustomed to be lectured by their rulers as to their duties. It is consequently a relief to find a ruler, strong and masterful enough to address an appeal to his colleagues in the administration of the country. Sir Edward Baker's speech is worthy of the great office which he holds and of the best traditions of the Indian Civil Service. There is about it the ring of genuine statesmanship. He calls upon the Civil Service to welcome the constitutional changes which are about to be inaugurated and to adapt themselves to the new environments. It is very evident that Sir Edward Baker has fully made up his mind to do so, and he appeals to his colleagues of the Civil Service to co-operate with him. There is no doubt that a cordial response will be accorded to this appeal, coming, as it does, from the Head of the Local Government. Whatever may be its faults, the Civil Service is instinct with the spirit of discipline; and when the word of command goes forth from superior authority, it is obeyed with cheerfulness and carried out with zeal. The hearty co-operation of the Indian Civil Service with Lord Ripon in his scheme of Local Self-Government is remembered, and if this co-operation has not been fully maintained since then, the result is largely due to the apathy of the successors of Lord Ripon in the matter of Local Self-Government. Sir Edward Baker clearly pointed out that there would be a change in the methods of administration and there must be a corresponding change in the temper and attitude of those entrusted with the administration. In the words of the Lieutenant-Governor, "they will have to resort to the more difficult arts of persuasion and conciliation in place of the easier methods of autocracy." The civilian must cease to be an autocrat; he must place himself in intimate touch with the people and work with and through their representatives in the every-day duties of the administration. With the enlarged Councils, their non-official majorities and their more extended powers, the administrative measures and the executive acts of the Government will be subjected to the same degree of scrutiny as is now prescribed for legislation. Those who administer the country will now, under the new conditions, have to work in the full blaze of publicity and under the scorching light of criticism; and the timely appeal of the Lieutenant-Governor will be received with enthusiasm by those to whom it was addressed. Sir Edward Baker spoke the bare truth when he said that the co-operation of the Civil Service would render the task very much easier for the representatives of the people.

BENGALEE, 2nd Feb. 1909.

Sir Edward Baker's first utterances in Council.

87. The *Bengalee* learns that a Muhammadan deputation will wait on Lord Morley in connection with the Reform Scheme. The proposals of the deputation have been published and the journal strongly objects to them. To demand separate electorates at all stages is altogether a new thing. Such a demand had never been put forward. In the Municipalities and Local Boards there are no separate electorates, and no undesirable results have followed. The journal is surprised at this demand. It is unnecessary and unpatriotic, and will create differences where there are none, and accentuate them where there are any. To demand

BENGALEE, 30th Jan. 1909.

The Muhammadan deputation.

a Muhammadan member or a Hindu member of the Executive Council is practically to nullify the concession; for, it will not be granted, subject to such a condition. The Hindus do not make such a demand and will not make it. It is feared that bureaucratic influence is at the bottom of all this agitation.

BENGALEE, 29th Jan. 1909.

Lord Morley and the Muhammadan deputation.

88. The *Bengalee* deeply regrets that Lord Morley in his reply to the Muhammadan deputation which waited upon him has practically held out the hope that it may be possible to secure the return to the Council of Muhammadan representatives through purely Muhammadan electorates. The Muhammadan community may congratulate themselves on an easy victory; but if they had the eyes to see, they would perceive what mischief they have done. The only consolation is that there is nothing final in politics, and it is certain that the step which the Government is going to take, will have to be abandoned before long.

MUSSALMAN, 29th Jan. 1909.

The non-Muhammadan attitude.

89. The *Mussalman* writes:—"The provisions for distinct representation for the Muhammadan community made by Lord Morley in the Reform Scheme have, it appears, caused considerable uneasiness, if not actual heart-burning, in certain quarters, and we regret that the effusions of wounded sentiments in this respect have, though well-guarded, been rather distasteful. That the authorities have chosen to make special provisions for a community which is in sore need of special considerations at the present moment and under the present circumstances, is gratifying enough, but it is to be regretted that this allowance for the Muhammadan community should have created discontent amongst those who of late have professed to be the best and the most ardent protectors of its interests. It is one thing to profess, but it is quite a different thing to be sincere. Under an apprehension of evil consequences, resulting from provisions which are yet but hypothetical some of our contemporaries have indulged in systematic display of "shrewd" nervousness from day to day, urging the necessity for care and caution with which steps are to be taken to give effect to the provisions laid down in the Scheme. Who would deny that the procedure for carrying the Scheme into effect should be very carefully and cautiously undertaken? We for ourselves would call upon the authorities to keep a special eye upon the way in which the proposed scheme for class representation be given effect to."

BENGALEE, 29th Jan. 1909.

Deportation allowance.

90. The *Bengalee* regards the letter addressed by Babu Sukumar Mitra, son of Babu Kristo Kumar Mitra, to the Under-Secretary to the Government of Bengal in the Political Department, declining the offer of Government of a special provision of Rs. 200 a month for the family of Babu Kristo Kumar Mitra, as being worthy of a son of the latter with whom independence and self-respect have always been the guiding principles in life. Babu Sukumar would accept no favour from the Government, all he wants is that Government should do justice to his father. It is hoped that Government will appreciate the spirit which actuates the letter and do justice to Babu Kristo Kumar by ordering his release.

AMRITA BAZAR PATRIKA, 29th Jan. 1909.

Deportation allowances.

91. A Barisal correspondent of the *Amrita Bazar Patrika* writes to say that, while allowances have been granted for the maintenance of the families of deportees by the Government of Western Bengal, nothing appears to have been done up to now by the Government of Eastern Bengal to provide for the families of the five gentlemen deported from that province. The difference in treatment accorded to the deportees by the two Governments is consequently a puzzle to the general public. By the way, it is stated, that, just as an official communique set at rest the unrest created by wild rumours of arrest and deportation, so an authoritative statement as to the places of detention and the amounts of family allowance granted by Government would set all talk and speculation on the subject at rest.

INDIAN MIRROR, 30th Jan. 1909.

The United Provinces under Sir John Hewett.

92. In a laudatory article on Sir John Hewett's administration of the United Provinces of Agra and Oudh, the *Indian Mirror* states that not the least happy feature of his administration has been the comparative quite which has prevailed in the United Provinces, although all other Provincial Governors have been more or less troubled by disorder and anarchism.

Excellent administration of famine reliefs and efforts to combat the calamitous outbreaks of plague and malaria are two things for which Sir John Hewett's Government has entitled itself to the lasting gratitude of the people. The Indian public are also deeply grateful to Sir John Hewett for his kind wish that the Reform Scheme may be considered and determined as quickly as possible.

VI.—Miscellaneous.

93. The *Indian Mirror* regards it as a matter for congratutation that the present Calcutta Season has been marked by a series of events which have greatly helped in bringing Europeans and Indians in close touch with each other. Such social entertainments and public functions help more than anything else in establishing those friendly relations between Europeans and Indians on which the good Government and the future progress of the country largely depend.

Social functions and entertainments.

Indian Mirror, 27th Jan. 1909.

Office of the Special Branch,
41, Park Street,
The 6th February 1909.

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